

Oliver

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT
AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."
—Denial.

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MARRIAGE AND THE CONSTITUTION.

(Deseret Evening News, Dec. 22, 1875.)

[CONTINUED FROM PAGE 68.]

Congress is prohibited from making any law prohibiting the exercise of religion. This says nothing about opinions. It is no prohibition against making laws prohibiting the forming or holding of any religious opinions, as none was needed. The expression of religious opinions, however, may be considered as coming under the meaning of the exercise of religion, and concerning this Congress has no right to make any prohibitory laws. Expression of opinion is more than opinion, it is an act, such as preaching or lecturing or writing upon religion, and this Congress can not constitutionally prohibit. Many governments prohibit it, or place it under very rigid restrictions. Even in England the law requires a preacher to have a license to preach, though this law, like some others in that country affecting religion, is not very strictly put into operation. But Congress has no constitutional authority to require a man to be licensed to preach, because preaching is included in the exercise

of religion, with which Congress has no right to interfere. Besides, the freedom of speech and of the press is otherwise constitutionally guaranteed. There are a great many other actions pertaining to the free exercise of religion, and Congress has no right to prohibit these actions. Congress has no right to prohibit prayer; or baptism; or the laying on of hands for the gift of the Holy Ghost, or for healing, or for ordination; or singing, or playing on musical instruments, in church or chapel; or the building of religious edifices; or the dedication or consecration of houses or places for public worship or other religious purposes; or the holding of meetings of any kind for religious purposes; or the partaking of the sacrament of the Lord's Supper; or the holding of mass; or wearing various ministerial robes; or the Shaker dancing in worship. These are all religious acts, not religious opinions. Are there any other religious acts which Congress cannot constitutionally

prohibit? Yes, very many. No purely religious act of any citizen can be constitutionally prohibited, if it does not infringe upon the liberties guaranteed by the Constitution to each and every citizen. This is the true constitutional limit of the free exercise of religious liberty. So far Congress is authorized to make laws, but no further, not a single step further. The limit is not between religious opinions and religious acts, but it is entirely in the domain of religious acts, and lies on the verge where a religious act, if permitted further, would debar some citizens of constitutionally guaranteed liberties.

Here comes in the all important question, is marriage a religious ceremony? We may answer at once, sometimes it is, and sometimes it is not. Roman Catholics to this day consider marriage a religious ceremony, a sacrament. So do devout and many undevout members of most if not all Christian churches. Germany, Switzerland, and Mexico have recently passed laws to the effect that marriage should be a civil ceremony. But what need of such laws if a large and influential portion of the citizens or subjects of those nations had not believed that marriage was a religious ceremony? We know that they did so regard marriage, and do now.

It is not many years since all marriages in England were religious, and performed by religious ministers, excepting such irregular unions as those of Gretna Green. Even now the great majority of marriages contracted in that country are of a religious nature, performed in religious edifices, by religious ministers, and with a long established and greatly venerated religious ritual, or "service," drawn largely from the Bible. A few years back registrars were authorized to perform a simple and greatly abbreviated civil marriage ceremony. But even to this day thousands of men and women in that country would hardly consider themselves properly married unless it were done in the orthodox fashion in church or chapel, by a religious minister, and according to an acknowledged religious ceremonial. The banns are published in church and the marriages take place there. Why

is all this, if marriage was not and is not considered a religious ceremony by a vast number of people in the various nations of Christendom? Is not the expression, "Whom God hath joined together, let no man put asunder," very common in marriage rituals, and very commonly used in relation to married people? The very notice, "Marriages may be solemnized in this chapel," so common in England, has a religious sound to it. The idea of solemnity with many people is a part of the very essence of religion.

In these United States of America, and in the Dominion of Canada, a greatly similar condition of things exists. Civil marriages there are, and religious marriages there are, yet thousands of people would not be married by the civil authorities, they would be satisfied with nothing short of a religious marriage, "solemnized" in a house of religious worship, in a religious ceremonial, and by an accredited minister of religion. Especially with the Roman Catholics is marriage sacredly regarded and observed, and religiously "solemnized," and oftentimes with grand and imposing religious ceremonies.

Thus it is as plain as plain can be that two kinds of marriages exist—religious and civil—that the religious kind were the earliest established in Christendom, and that they are now regarded with the most profound reverence by strictly religious people, and as the only satisfactory marriages to them.

It may be said that the law regards all marriages as civil and not religious. If the law does any such thing, then the law is decidedly wrong, and such law is emphatically unconstitutional. The nations of the old world may have so declared, and they are not inconsistent in so doing, because they do not profess to guarantee the popular liberties, either civil or religious, that America does, they are not bound by a constitutional provision not to interfere in religious matters, as the Congress of the United States is. Therefore those governments can legitimately do in this regard what the Congress and government of the United States cannot constitutionally do.

Here is the great controlling constitutional fact—Congress has no authority to declare what is or what is not religion, what is or what is not a part of religious worship. Congress can not do this, the Federal government cannot do this, the Supreme Court of the United States cannot do this. It is outside the constitutional jurisdiction of all these.

Who then can do it? Each individual citizen for himself. It is a matter entirely and exclusively resting with his own conscience, by emphatic provision of the Federal Constitution, so far as federal authority is concerned. Each individual citizen has the constitutional prerogative to declare, definitely and authoritatively, what is or what is not a part and portion of his religion. The Constitution expressly authorizes every man to be the one grand arbiter, the sole dictator, upon the question as to what is or what is not his own religion, and consequently as to which of his acts are religious acts, and which are civil or secular acts.

This is consistent. For who but himself can truthfully and knowingly declare, beyond controversy, which of the acts of a man are to him of a religious nature, which of his acts are covered by and incorporated in the exercise of his religion? None can. Some men's religions include and require a great many acts of various kinds, while other men's religions include and require comparatively few actions.

In regard to the matter of marriage, who shall say whether a man's marriage is a civil or religious ceremony, whether it is part of his religion or not? Has Congress the right? Has the Federal government the right? Has the Supreme Court of the United States the right? No. Certainly not. The man, and the man alone, has that right. If he considers his marriage a part of his religion, to him it is actually a part of his religion, and neither Congress nor courts can make it otherwise. As such part of his religion Congress can not constitutionally prohibit the free exercise thereof to him.

It is only since 1862 that Congress has had a law upon the subject of marriage in the Territories. Previous-

ly, that subject was left by Congress to the Legislatures of the Territories, as it was uniformly to the Legislatures of the States. But it now seems to be pretty generally accepted that Congress can legislate upon marriage as a civil institution for the Territories, and some persons go so far as to advocate the enactment of a uniform civil marriage law for the whole Union. If Congress were to attempt to pass such a law, it would be seen whether the States would permit and accept it or not. This we merely remark *en passant*.

Let us now inquire whether "Mormon" marriages are religious or civil. There are in this Territory two great classes of marriages, so far as we know, and these classes are similar to the two previously mentioned—civil and religious. Officers of the civil law, such as justices of the peace, officiate in the civil marriages, and accredited ministers of religion officiate in the religious marriages. The latter kind, we have every reason to believe, are very heavily in the majority, most of the people in this region, as nearly all over Christendom, believing in the religious nature of marriage, and consequently strongly desiring, when they are married, to be married to persons of similar religion, by accepted ministers of religion, in a building devoted to religious purposes, and according to an acknowledged religious ceremonial. This is especially noticeable with members of the Church of Jesus Christ of Latter-day Saints, or "Mormons," as they are commonly designated by others. Indeed, where a person professing to be a "Mormon" marries a person who is not of the same religion, the former is considered either an impostor, or exceedingly weak in the faith, which he need not be so considered if marriage was not regarded as a religious affair.

For a "Mormon" to be married by the ministers of any other church than his own, where marriage by his own is reasonably feasible, is also considered a very decided evidence of weakness of faith, which could hardly be the case if marriage were not considered a part of that religion.

These are evidences patent to every person of intelligence. But let us

bring the question a little closer. Let us refer to the only competent authorities on the point, the real witnesses in the case. Ask any intelligent "Mormon," in good standing in his Church, whether he considers his own marriage a religious act, and he will answer yes in every respect, so much so that he believes that marriage according to the law of God is the only real, true, authoritative, perfect, and permanent marriage that is contracted on earth. He will claim that it is the prerogative of Heaven alone to authorize and regulate the institution of

marriage, and that it is an institution which is the very basis of salvation, eternal life, eternal happiness, and eternal glory. He will claim that what are termed civil marriages are merely human arrangements, and made for only a few short years at most; that real marriage is a divine institution, and, when administered in by divine authority and in accordance with divine law, and lived up to accordingly, is administered for all time and for all eternity, and is the divine order of perfect living and of endless life.

[TO BE CONTINUED.]

A MEMORIAL FROM THE WOMEN OF UTAH.

The women of Utah, to the number of 23,626, have presented to Congress a memorial, praying the repeal of all legislation against polygamy, and the admission of Utah as a State in the Union. Subjoined is a copy of this memorial:—

"Your memorialists, women of Utah, prompted by a due sense of justice, and in consideration of those equal rights so long the proud boast of American citizens, hereby appeal to your honorable body, praying you to grant our petition as shall be herein specified.

"We, as a people, are willing to submit to and do strictly obey the Constitution and laws of these United States, as handed down to us by the fathers of our country, and we do earnestly pray that you will repeal the Anti-Polygamy law of 1862; also the bill known as the Poland Bill, both being special and unconstitutional measures, directed against the people of Utah, holding the peace and happiness of our lives in constant jeopardy by imperiling the safety of our husbands and fathers, by daily and hourly subjecting them to danger of arrest and imprisonment, which would deprive us not only of their society, but also of their support and protection.

"To you, the executives of a great and powerful nation, we appeal for protection against these cruel and

oppressive measures which have shorn our glorious Constitution of its efficacy, and us of every protection but the overruling power of God. We ask to be relieved from the unjust and law-breaking officials forced upon us by the Government, and that we may have the jurisdiction of our own courts and the selection of our own officers as we had in the past, when our cities were free from dram shops, gambling dens, and houses of infamy.

"As mothers and sisters, we earnestly appeal to you for help that our sons and brothers may be saved from drunkenness and vice, and our daughters from the power of the seducer.

"Also, that all laws shall be repealed that will restrict us in our religious faith, inasmuch as the Constitution emphatically says, 'Congress shall make no law respecting an establishment of religion or in prohibiting the free exercise thereof.' Also, 'No religious tests shall ever be required as a qualification to any office or public trust under the United States.'

"And in accordance with our sacred Constitution, which was bequeathed as a protective boon by our forefathers, guaranteeing the right of conscience, we your memorialists, do humbly pray that no bill or act shall have the sanction of your honorable body that shall in any way conflict or interfere with the belief in and practice of plural marriage as it is prac-

tised by many of the citizens of Utah, and which most of your petitioners have adopted as a portion of their religious faith in all sincerity, believing it to be necessary, not only in remedying evils and providing good in our present existence, but that without it man cannot hereafter attain to a fullness of exaltation.

"We also ask that each married woman in Utah be granted the right to homestead, or pre-empt, 160 acres of land in her own name.

"Also, that the citizens of Utah have the right to use for their own benefit the timber growing on Government land in Utah which has been forbidden by the Government officials to our great detriment, thereby de-

priving us of necessary material for building habitations and otherwise improving our homes.

"And, furthermore, we do most earnestly pray that Utah be admitted as a State, with all the rights and privileges guaranteed to every State in this great Republic.

"That God, in his mercy, will direct the legislation of your honorable body, that we may promptly receive the aid we solicit at your hands, your memorialists will ever pray.

"Not one of the 23,626 signatures to this memorial has been obtained either by enticement or coercion, and no one under 12 years of age has been permitted to sign.

"Salt Lake City, Dec. 17, 1875."

DR. MILLER ON UTAH.

Omaha, Jan. 8th, 1876.

To the Editors of the Herald:—

I depart from a custom as old as my connection with the press to give a moment's notice, by your courtesy, to attacks upon me by an opposition newspaper published in your city, of which I know no more than is gleaned from a gentleman at Alta who kindly volunteered a defense of me in your paper of recent date. I turn from reading the article of "K," not to defend myself, not to attack anybody, but to say a few words to "Mormons" and "Gentiles," on account of the course of the journal I have had the responsibility of conducting for more than ten years.

Long before the advent of the railroads, gambling shops, harlotries, federal frauds and rascals and all the other types of social and political degradations known to the most debased forms of American civilizations and government to Utah, it befel me, from my location and residence at Omaha, to meet and know many representative men of the remarkable community in whose midst the paper for whose columns I am writing, is published. I was struck by their intelligence and candor and by the accounts they and others gave of their work in the redemption of the desert

wastes beyond the Wasatch range of the Rocky mountains, by their system of agricultural and other industries, and by results which their labors had rendered possible in the generation in which I live. I knew the history of their toil and sacrifices, and something of the cost of what had been achieved by them in the conquest to a civilization in so many respects like our own, of the wild region they dared to inhabit, I knew that upon all that work there was a single blot. I deplored and denounced it from the outset, and wished to see it put away forever. I knew this could not be done by abuse or persecution. I saw that polygamy had its anchorage in religious convictions and sentiments that could not be removed by the weapons of passion and injustice, much less by organized robbery, judicial or other, aimed at the universal outlawry of eighty thousand men, women and children, entitled equally with all Americans to life, liberty and property, and to the protection of the great charter of human freedom under which all men enjoy these blessings in our country. I defended the Mormon people against their corrupt and malignant enemies, as I defend them now when occasion requires. I have been among that people, I have

seen their great work, I have seen their controlling men, including Brigham Young, in their own homes, I have heard all that can be said against them, and know what can be said for them as well as many another. I do not join any who abuse and malign that people. For their institutions of polygamy, I have neither sympathy nor excuse. I long since urged them to put it in the way of extinction when I met them face to face, and likewise in my paper. I recently renewed appeals to them in this direction. I repeat them now with sincerity and earnestness. I believe it to be for the highest good of the people of Utah to ordain the speedy extinction of plural marriage, that they may remove the one great obstacle to their own peace and prosperity, and that they may own and govern the land which is theirs by every moral and legal right of occupation, sanctified by nameless toils and sacrifices.

I do not deign to reply to assaults upon my motives. Every rascal whose soul is in the market for a price naturally ascribes to others motives by which such scullions are governed. I neither seek the favor, nor would I say a word to conciliate the good will or opinions of the reprobates who have rioted upon the misfortunes and who have sought, through judicial and other mercenaries, to steal away the lives as well as the substance of the people of Utah. I am not in the habit of asking quarter from the emissaries of federal power who prostitute it to base uses either in Utah or Nebraska. My opinions are my own. No one else on the earth is responsible for these opinions. I have many old friends in Utah whose good will and regard I prize, but I am not conscious of seeking to preserve either, much as they are valued, at the cost of surrendering convictions or yielding to clamor against a much wronged

and persecuted people. I defended the down-trodden red-man in the face of bloody massacre and atrocious savagery upon my own race and people in the midst of tornadoes of passion and resentment. I wonder I was not charged with being bribed by Red Cloud and Spotted Tail, as I have been charged so often with being bribed by Brigham Young, whom I never saw but once in my life, and these dreadful Mormons whose shoe-latchets many who assail him and them are not worthy to unloose.

But why am I writing in this way to the *Salt Lake Herald*? So unusual a thing for me can not fail to provoke criticism, if not trouble. Let it. I have something of "a hankering" after the low abuse of the average run of the little creatures whom God, for some inscrutable purpose permits to edit such papers as the one first alluded to, and kindred newspapers. It is only that kind of assault in the glittering versatility of my assailants that strikes at my real weakness that hurts, when men more sensible than the heathen of Utah journalism accuse me of a want of mental mettle, or of a deficiency of education or of incapacity to grapple with the questions which is a part of my profession, and a necessity of my position to discuss, than it is that I am hit hard, for, in the language of the Omaha *gamin* of the period, "I know how it is myself." But I will stop. Shut out that generous gentleman of Alta from any further word in my defense. He is partial to one with whom he was in close and confidential relations for years, and for this reason, if for no other, he may pass beyond the line of impartial judgment and do me more than justice.

Very truly yours,

GEORGE L. MILLER.

Salt Lake Herald, Jan. 18, 1876.

MOTHER SHIPTON'S PROPHECY.

Every now and then, for these four hundred years and more, some one has brought to light the prophecy and memory of Mother Shipton. As event follows event in mechanical progress, her doggerel verses fall in so apt that

they must needs be quoted. One of the predictions thereof—"Fire and water shall wonders do"—has come to pass time and again. This Mother Shipton was one that would have taken high rank as a medium in our day; in hers, the fifteenth century, she was said to have been begotten like the wizard Merlin, of the phantasm of Apollo, or some serial demon under that guise, and a beautiful orphan Yorkshire girl, named Agatha. She had the wierd, lonely girlhood that a child of shame is apt to have, avoided or persecuted by those who should have been her mates; she was christened Ursula by the abbot of Beverly, and grew up so eccentric and unnaturally shrewd, that by and by this tradition, in those superstitious days, grew about her birth. She prophesied as she grew older, and even "persons of quality" consulted her. She told the great Wolsey that he should never come to York, and, indeed, when within eight miles of it, he was arrested by Northumberland at King Henry's order and brought to Leicester, where he died. Also she is said to have foretold the great fire of London, the execution of Charles I, and many notable events besides, of the reformation and the reigns of Elizabeth and James. At the age of seventy-three, she foretold her death, and at the hour predicted she died. Her name is a popular tradition in

Yorkshire even to-day, and the tradition founded in part upon fact. Her famous prophecy was said to have been published in her lifetime, again two hundred years ago, for we have seen it in a book of that time, where it was said to be copied from an older book. Though most of the items are vague enough, some show a marked coincidence with remarkable events, such as the invention of steam, railway locomotives and tunnels, the telegraph, iron-clads, and the admission of Jews into parliament (in 1850.) Without further preface, these are the elegant lines—

"Carriages without horses shall go
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do;
Now strange, but yet they shall be true;
The world upside down shall be
And gold be found at the root of a tree;
Through hills man shall ride
And horse nor ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air shall men be seen
In white, in black, in green;
Iron in water shall float
As easy as a wooden boat;
Gold shall be found and shown
In a land that's not now known;
Fire and water shall wonders do;
England shall at last admit a Jew;
The world to an end will come
In eighteen hundred and eighty-one.
—*Springfield Republican.*

As a matter of practical philosophy, hardly anything can be more essential to the young than that they should set out in life with a correct understanding of how largely they hold their fortunes in their own keeping. Be courageous, but prudent; enterprising, but painstaking; industrious and persevering; always remembering that the proverb, though old, is still true, and will never wear out—Providence helps those who help themselves.

NATIONALITIES.—National proverbs and expressions which indicate national character are very numerous and of every degree of expressiveness and merit. Many of them are like Topsy, who was not born, but "jist growed." One that is inscribed to the Chinese is not so pithily expressed in the translation, but contains a "world of wisdom." It is this: "A false statement has no feet, and cannot stand; but it has wings, and can fly far." There is a proverb more true of the nations a century ago than now, and which says: "The Indians are wise before the deed, the Germans in the deed, the French after the deed." The national characteristics of Great Britain and Ireland are briefly told in the answers of an Englishman, Scotchman and Irishman to the question what each would take to stand with his coat off for an hour at the top of a steeple in a cold rain. They severally answered thus: The Englishman said, "I'll take a pound;" the Scotchman asked, "How much will you gie me?" and the Irishman said, "Faix, and I'd take a cowl."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 7, 1876.

GATHER OUT FROM AMONG THE WICKED.

—o—

WE trust that the Presidents of Conferences and the Traveling Elders use all due diligence in instructing the Saints upon the gathering, and in aiding them with their counsel on this highly important particular.

It is true that our annual emigrations carry off the active and the able, and thus often leave Branches without efficient workers to promote the cause of truth, and for that reason, we have known Presidents of Branches, and others, hesitate in advising such members to emigrate, and even strain a point to retain them. We do not approve of this. There may be exceptional cases where the proper authorities deem it wisdom to retain such Elders in the field, but, as a rule, we say to all the Saints, "gather out from among the wicked." So long as it is your lot to mingle with the world, you should use all wise measures to bring the Gospel to the notice of the people. We exhort you, beloved brethren, to circulate the printed word, and to bear your testimony, in season, and on every suitable opportunity, that you may clear your skirts of the blood of this generation. Be discreet in your administrations, and see to it, above all things, that your own conduct comports with your testimony and teachings. Be earnest in persuasion, but avoid intolerance. Respect the religious views of others as you wish your own to be respected. When you find that your friends entertain views at variance with the Scriptures, point out their errors, but do it kindly and in meekness. When you find them filled with prejudice against our doctrines and our society, allay that prejudice, if it is in your power, but do not reproach. Tell them the truth in its plainness and simplicity, and as the Spirit shall give you utterance. There is no question that the work of God is "a marvelous work and a wonder." It is as much a stumbling-block to this generation as was the work of Jesus to the Jews. Both dispensations were designed to test the vaunted sanctity of the children of men. It is true that the principles of the Gospel commend themselves to every honest heart, but many honest hearts may be, and doubtless are, unwittingly prejudiced against the truth, and, being so, are unprepared to receive it. Seek diligently therefore to remove such prejudices, and when you have done so, and have borne a faithful testimony—so far as you have had reasonable opportunity—your skirts are clear. But unless specially called to labor in the vineyard, the performance of such duties do not exempt you from gathering.

We therefore say to all, who have, or, who may have, the means to gather this year, embrace the opportunity while you have it. Take time by the forelock and arrange your affairs with prudence. Pay all your debts. Leave with no man the right to call you dishonorable in word or deed. Be upright, true, and faithful, so shall you carry the peace of God in your hearts, and be fit to unite with the Saints in Zion in building up his kingdom.

Those who have not the means to emigrate themselves, we exhort to continue in faithfulness and diligence, and await with patience the day of their deliverance. Save your shillings if you cannot save pounds—pence if you cannot save shillings. Despise not small things. Prove your desires and your faith by your works, and trust in God for the result. "The Lord helps those who help themselves" is a truism, literally, and not in the sceptical sense in which the phrase is too frequently applied.

Many of the scattered Saints have relatives in Zion who could and would assist them to emigrate but for various reasons. Scores of thousands of poor Saints have already been assisted out by voluntary donations, by their brethren and sisters in Zion, and we doubt not but many thousands more will yet be assisted. It should be borne in mind, however, that the Saints in Zion who are possessed of means, have, as a rule, worked hard to obtain it. They have necessarily practised thrift and economy, and they naturally hesitate to help those who do nothing whatever to help themselves, as is the case with too many. Moreover, this feeling has been enlarged in late years by the reports of the high wages paid for almost all kinds of labor; and, even now, the Saints in Zion generally suppose that the wages are much higher in Great Britain than they really are at the present time, and that the most of the Saints could easily emigrate themselves were they only so disposed. It is true that such was the case a few years since with many, who now see that they let a golden opportunity slip, and who frankly avow their error. But this is not the case to-day, as a rule, as we know from personal and intimate acquaintance with the circumstances of the people. Upon this point we recommend the brethren to write to their friends in Zion, stating the facts as they exist, giving the rate of wages and the price of food, &c., in their respective localities.

As times have been very dull throughout the United States for the last two or three years, and money proportionately scarce, many in Zion have been unable to help their friends who would otherwise have gladly done so. It may not be amiss to suggest to those, a project by which they could, in some cases, assist their friends very materially, and yet embarrass themselves comparatively little. Where a family is large and one of the sons able to work, and willing to help the rest, the family might send him to Zion with very little sacrifice. And if friends in Zion were to procure work for him and provide him board and lodging for from six to twelve months, he might be able, in that time, with average success, to bring out the entire household, and reimburse the cost of his board and lodging the year following. Whatever may be thought of this plan, it is certain that a person in Zion can far more easily furnish a young man with board and lodging for one year than advance £100 to emigrate a family; while there are few more laudable pursuits that a son can be engaged in than the salvation of his father's household.

D. McK.

ARRIVAL AT NEW YORK.—Through the politeness of Guion & Co., we learn that their S.S. *Montana*, which sailed from Liverpool Jan. 19th, arrived at New York at 10 a.m., Jan. 31st.

CORRESPONDENCE.

ENGLAND.

8 Byron Street, Shieldfield,
Newcastle-on-Tyne,
Jan. 31st, 1876.

Pres. Albert Carrington.

Dear Brother,—While reading the excellent discourse on the return of the Ten Tribes, by Elder Orson Pratt, delivered in Salt Lake City, and published in the second number of the "*Journal of Discourses*," vol. 18. The idea was suggested to my mind that it would not be amiss to the readers of the *STAR* and the *Journal* to publish an extract from the book of "*Esdras*," speaking on the same great subject so ably handled by Elder Pratt. The extract might be new to some, and refresh the minds of others. I copy from an old edition of the Bible published in the reign of Queen Elizabeth. *Esdras*, chap. xiii, verse 12:

"Afterwards saw I the same man come down from the mountain, and call unto him another peaceable multitude," verse 30. "And whereas thou sawest that he gathered another peaceable people unto him.

"Those are the Ten Tribes which were carried away captive out of their own land, in the time of Oseas the king, when Shalmanazer, the king of the Assyrians, took captive, and carried them beyond the river; so were they brought to another land.

"But they took this counsel to themselves, that they would leave the multitude of the heathen, and go forth unto a further country, where never mankind dwelt.

"That they might there keep their statutes, which they never kept in their own land.

"And they entered in at the narrow pass of the river Euphrates.

"For the Most High, then showed them signs, and stayed the springs of the flood till they were passed over.

"For through the country there

was a great journey, even of a year and a half, and the same region is called *Arsareth*.

"Then dwelt they there until the latter time, and when they come forth again.

"The Most High shall hold still the springs of the river again, that they may go through it, therefore sawest thou the multitude peaceable."

In regard to the books of the Apocrypha, "*Doctrine and Covenants*," page 272, sec. 1, says,—"*Verily, I say unto you, that it is not needful that the Apocrypha be translated. Therefore whoso readeth it, let him understand, for the spirit manifesteth truth; and whoso is enlightened by the spirit shall obtain benefit therefrom.*"

Your brother in the Gospel.

Respectfully,

A. GALLOWAY.

Wymondham, Jan. 19, 1876.

Pres. Albert Carrington.

Dear Brother,—Myself and brother Emory are well both in health and spirits, and are united in our efforts to spread the truth and cry repentance to the people, and draw their attention to the signs of the times.

Since our District Meeting at Wymondham, Oct. 31st, we have held District Meetings at the following places: Pulham Market, Attleborough, Shipdham and North Walsham. At all of those places we have had good meetings, with some strangers at each meeting except one, and all seemed to feel well. Our meetings have caused quite a talk, and a little thought and reflection amongst the people living in those places. We endeavored to hold those meetings in the most central places we could, so that a few of the Saints could get together and as many strangers as might please to attend. We held them altogether away from our regular places of meeting, that

those of our brethren and sisters that have not often an opportunity might attend, and, if possible, to break new ground.

Still, after we have done all that we can for the spread of truth, and to induce people to repent of their sins and become better men and women, we find that this does not suit everybody. Some, who have never seen us, warn the people not to have anything to do with us, and, above all, not to admit us into their houses; and, without having examined our tracts, tell the people to destroy them, thus telling them to destroy that which does not belong to them. After all, we have come to the conclusion that they did not do much harm, for the people do come and hear us, and say we are not so bad as the world represent us.

The Saints are much scattered in this Conference, and, with few exceptions, are very poor; but they are the "Lord's poor," for they do the best they can, with the little means they have, to help build up the kingdom of God, and make us as comfortable as they can. There have been ten baptized in this Conference since I came, and we expect several more will be baptized soon.

I held two meetings in Whaddon Jan. 2, and had a very attentive and respectable audience. During my two weeks' travels I made many friends and acquaintances, and promised to see them again as soon as I could.

On my return I found brother Emphy well, and having had a good time visiting the Saints in Norfolk.

On the 15th inst. I went with brother Emphy to hold a District Meeting at North Walsham; local Elders James Wheeler, Stephen Stafford and H. A. Reeve, of Wymondham, accompanied us. We held one meeting in the afternoon; quite a number of strangers were present, the brethren felt well, and at the close of the meeting we distributed a number of tracts. In the evening we had a good meeting in Norwich, some strangers also present. Much credit is due to the brethren before named for their zeal and labors this winter; they have gone out every other Sunday to hold meetings at considerable expense to themselves,

and have at times traveled 46 miles in a day to hold meetings.

The Saints generally feel well, and brother Emphy and myself are doing the best we can, and we feel well in so doing. He joins me in kind regards to yourself and family and all at "42."

Praying God to bless you in your labors, I remain your brother in the Gospel of peace,

JOHN HOPKIN.

AMERICA.

From the *Deseret News*—

Canton, Fulton County, Ill.,
Dec. 25, 1875.

Editor Deseret News:

It is with pleasure that I proceed to inform you, as well as I can, of the progress of the work in my vicinity.

I myself am well in health and spirits, and am in the midst of friends. My labors thus far have been confined to this State and principally in this county. I have held several public meetings and have done much fireside preaching. I have as yet met no unkind opposition, except on one occasion, about two weeks since, when I held a meeting at a village called St. David, where there were some apostates, who formed a plan to mob me as soon as the meeting, which was to be held in the evening, was over, but I managed to get out of the house before the crowd did, mounted a horse provided for me by a relative living in the country four miles distant, and rode to his residence, thus giving the would-be mobocrats the slip. I have met with bitter opposition from apostates, whom I meet frequently, but am kindly treated by all others. None but apostates, I believe, were in the plot to mob me and the devil stirred them up to it because I was about to baptize a few persons.

I have just been spending a short time visiting Carthage and Nauvoo. I arrived in Carthage on the evening of the 22nd inst., stayed all night at a hotel, and in the morning proceeded to the building where the Prophet and Patriarch met their death. A family by the name of Browning own the property.

I ventured to call and introduce myself to Mrs. Browning, who received me very kindly, and after a short and pleasant chat she politely showed me up the stairs and into the room where the prisoners were confined. The same stairs and door to the room remain, and the bullet hole made by the ball that is said to have hit Hyrum in the face, killing him instantly, is filled with putty, leaving a dent, however, that is plain to be seen. A part of the door, near the lock, that was splintered by bullets, has been cut out and a piece neatly fitted in. The room was elegantly papered, carpeted and furnished, but all the old wood work remains, with the addition of new base boards. No alteration has been made in the stairs, but the cells have all been taken out and a frame addition built, which transforms the old jail into a neat residence. The well, near which the corpse of Joseph lay, after being shot, has been filled up, and a flower garden planted over the spot.

Mrs. Browning informed me that great numbers of visitors had called to see the place, and on one occasion she conducted as many as forty-five up stairs in one day.

Carthage has been built up so that now it is quite a handsome and important town. Two railroads run through it, and two weekly newspapers are published in it.

I left Carthage during the forenoon, taking a train for Keokuk, on the Iowa side of the Mississippi river, and in the evening took a train for Montrose, twelve miles above Keokuk and just opposite Nauvoo. It was very dark and there was too much floating ice in the river for the steam ferryboats to run, so I paid twenty-five cents to be rowed over in a skiff. On reaching the Nauvoo side I proceeded at once to the old Nauvoo House, having been informed that Major Bidaman, the husband of the Prophet's widow, kept a hotel there. The Major has put a roof on a portion of the building, making it habitable.

On the following morning the sun shone brightly and I proceeded to take a walk through the city. As I passed through the almost deserted streets, a scene of ruin, decay and neglect met

my view on every hand that made me utterly heartsick. As I walked up the hill towards the site of the Temple, and glanced at my surroundings, I involuntarily called up in my mind the beautiful city that I had read about, with its twenty-five thousand thrifty, busy and industrious inhabitants, and compared it with this scene of desolation, with its ruins of fine residences, untrimmed orchards, weedy vineyards, fallen fences, and almost universal neglect that met my gaze, and the comparison made me still more heartsick.

There was no ice or snow visible and the heavy rain during the night seemed to have washed the streets, and there was but little mud, so that the walking was quite good. I leisurely proceeded till I came near the spot where the Temple stood, and having the exact location of it pointed out to me I approached it. There now remains not one stone upon another of the magnificent edifice, and scarcely a fragment of the stone can be picked up on the ground. I found one piece, however, which I preserved. The ground actually covered by the Temple has been divided between different owners, but a small lot which includes quite a large portion of it is now for sale for \$500. A few young peach trees stand on the ground, otherwise it is barren.

The stone of which the building was composed has entered into the construction of other buildings, been made into tombstones, used for walls and pavements, and I was informed that portions of it had been transported to Quincy, Keokuk, Burlington, Springfield, and other places, to be made into tombstones, mantels, etc. At all events it has all been carried away from the site of the Temple.

According to the most reliable information I could get, there are less than three thousand inhabitants in the city, and, if I were to judge them by what little I saw of their works, I should pronounce them just the opposite in all respects of the original inhabitants. There are but two or three stores in town, of any account, though saloons are numerous. I saw but one workshop open; that was a marble-cutter's shop. I fell into conversation

with the proprietor, and he said the town was picking up and was much more lively now than it had been two or three years previously. He said that particular pieces of rock from the Temple commanded high prices among relic seekers, and that he had just sold a trumpet, carved in the capstone of one of the pilasters, for \$25.

B. F. CUMMINGS.

FROM TENNESSEE.—The following is a portion of a letter from Elder Joseph Standing to a gentleman in this city, from Tennessee, Dec. 31:—

"My position at the present time is not quite as I could wish, for I am now the only one of the missionaries at this place. The others have gone into the neighboring States. Brothers Teasdale and Winder, as you may have learned, are now in North Carolina, and brothers Boyle and McAllister have gone to Arkansas to stay over winter. Brother D. P. Rainey is now in the western part of this State, where he expected to meet brother Hendricks, with whom he had made engagements to travel previous to coming here.

"Two weeks ago we organized a Branch of the Church here, with 17 members. They are all good people, and they tell me to take things easy.

"In the private conversations which I have had with the sectarians I have, through the power of the Lord, got the best of them every time. Last week I was in four different counties, and in some places I was quite a curiosity, being, in some instances, the first 'Mormon' some of the people had ever seen. Many questions were asked about Brigham, polygamy, and our religious belief, all of which I answered in a truthful manner, but the answers given did not seem to suit their ideas. I have been introduced as 'Parson' Standing, which I suppose some of the boys at home will laugh at.

"I am thankful to the Lord that I am here on this mission, for I have learned more about religious denominations and their different beliefs and workings than I could in a whole lifetime in Utah. I have also heard more about our own doctrine. I pass the time now in reading and studying the

Bible—'Voice of Warning' and other Church publications. Before I became what I am, I used to think those books were very prosy and dull, and did not see how any one could have the inclination to read them, but then I suppose I saw through 'glass darkly,' now I see different. Last Christmas I walked 22 miles through deep mud and water, with a bundle weighing 25 pounds on my back, and my feet very sore. I hope you enjoyed yourself Christmas, and will do the same to-morrow.

"Brother Brigham is right about dancing. The weather here is very warm, just like May in Utah."

Parowan, Dec. 31, 1875.

Editor Deseret News:

On the 28th instant snow fell here fifteen inches deep.

On the 29th brothers Horace Calvin Smith and Thomas Rowley chose sides for a rabbit hunt. They started out about two o'clock in the afternoon with clubs and on horseback, according to brother Orson Hyde's plan recommended by him through the *News*. The arrangements were that each party cut the ears of all the rabbits they killed, when the hunt was over they would count, the losing side to pay the expenses of a party for the whole company. During the afternoon they were overtaken with a whirling and blinding snow storm, with heavy mist, so that it was somewhat difficult to find their way home. When they arrived, some of the smaller boys were nearly frozen, but it did not hinder them in the least from striking out after the rabbits next morning. The hunt was continued late in the afternoon, making nearly one and a half days' hunting. The counting was done to-day, the 31st. Horace Calvin Smith's side killed 1,153, Thomas Rowley's side killed 620, making in all 1,773. It is proposed to have more such hunts during the winter.

On the evening of the 23rd of November last the citizens of this place were very highly entertained by sister Barney, on the subject of Woman's Rights. It has seldom been our lot to be more richly entertained. The meeting was continued from seven to

eleven p.m., while the interest in the meeting increased instead of flagging.

On the 8th of the present month, Rev. E. W. Pierce, pastor of the Methodist church at Beaver City, preached in our meeting house to a large and attentive audience. He preached from the 14th, 15th, 16th

and 17th verses of the thirty-third chapter of Isaiah. He seemed to regard the feelings of his audience, and his discourse was free from the slightest unkind remark or insinuation.

The present bids fair to be a hard winter here.

W. C. MCGREGOR.

UTAH NEWS.

THE LEGISLATIVE ASSEMBLY.—The members elect of the Council and Representatives of the Legislative Assembly of the Territory of Utah, convened in the City Hall, Salt Lake City, on Monday, Jan. 10th, 1876, pursuant to law. A permanent organization of each branch of the Assembly was effected the same day. Lorenzo Snow was elected President of the Council, and George J. Taylor, Chief Clerk. Of the House, Orson Pratt was elected Speaker, and Arthur Stayner, Chief Clerk. His excellency, Gov. George W. Emery, delivered his message on the following day.

From the *Deseret News* :—

MICROSCOPIC ECONOMY.—A law of Congress was passed a few years ago, making the sessions of the Territorial Legislatures biennial instead of annual. We have never seen any adequate reason for this change, except that some parties wished it. However, such is the present law. Hence the Utah Legislature has but one session in two years, one session of forty calendar days. Last session of Congress a provision was smuggled in a bill at the last moment providing that the pay of the members of the Utah Legislature should be diverted from them unless they would vote away the people's money to pay for the proceedings of United States officers in court, etc. This was at once a little and a high-handed proceeding. We have never seen any constitutional principle upon which Congress can put its hand into the Territorial treasury and disburse the means thus obtained as that honorable body pleases. This kind of business is not considered exactly honest, but honesty does not seem to be accepted as much of a policy in these days and in this country. Be this as it may, this extraordinary course on the part of Congress causes the Utah Legislature to commence its session in a beggarly manner. The legislative pay proper having been thus diverted, the Secretary finds himself cramped for funds, and the Legislature finds its own rooms to meet in, furnishes them, excepting a few old desks, etc., lying over among the lumber of past sessions. The members obtain a few sheets of the Secretary's spare paper and a few envelopes, which may serve them through the session, if they write in infinitesimal characters. For their pay, to all present appearances, they will have to earnestly whistle. Economy is a good thing, and Congress seems to be disposed to commence with Utah, and commence from the bare gravel. If Congress and all the State Legislatures in the Union were to go to work upon the same policy of microscopic economy, and continue it for a few years, the national debt would speedily vanish and be no more thought of than a mere flea-bite.

SPLENDID SHEEP.—Recently we were shown a couple of pelts taken from Cotswold sheep, raised by Mr. William Jennings. They were as beautiful as any we have ever seen. The wool was long, soft, fine and fleecy, measuring on one of them ten inches in length. Mr. Jennings raised quite a large flock of those sheep, from stock which he imported from Canada. He raised the grandfather of the two whose pelts we saw, and he turned the scales at the extraordinary weight of 421 pounds. The average yield of wool from each of

those sheep at a clipping was from thirteen to fourteen pounds. Mr. Jennings recently sold the flock to Bishop Christopher Layton, of Kaysville, who is one of the most extensive sheep raisers in Utah.

PUTTING IN THE GLASS.—The splendid large plates of glass are being placed in position in the front of Z. C. M. I. new building.

SKATING.—Droves of skaters daily hie to the Warm Spring Lake and the Adobe Yard, where the ice is strong and smooth, just right for this exhilarating sport.

DESERT NATIONAL BANK.—At the meeting of stockholders of this substantial banking house, held Jan. 12th, the old Board of Directors were re-elected, as follows:—W. H. Hooper, Brigham Young, William Jennings, John Sharp, H. S. Eldredge, F. Little and L. S. Hills. At a subsequent meeting held by the directors, the same officers as heretofore were re-elected—W. H. Hooper, President; H. S. Eldredge, Vice President; and Lewis S. Hills, Cashier.

NOTICE.—There will be a special business meeting of the Women's Centennial Executive Committee for Utah, held at the Woman's *Exponent* Office, on Thursday, Jan. 13th, at 11 o'clock. Punctual attendance is requested.

EMMELINE B. WELLS, Secretary.

ARTISTIC.—Last evening brother Daniel Graves, of Provo, exhibited to us some of his exquisite specimens of penmanship, consisting of 114 alphabets, mostly ancient, copied from works and manuscripts in the British Museum. They are upon nine large sheets, embellished with beautiful illuminated borders. Brother Graves is a master in the art, and those specimens are destined for the Centennial Exhibition.

SUPREME COURT—JANUARY TERM.—The Supreme Court convened yesterday afternoon, (Jan. 10th,) at 1 o'clock. Present—Chief Justice White, Emerson and Boreman, Associate Justices, Chas. A. Gould, Clerk, and United States Deputy Marshal Smith.

From the *Salt Lake Herald*:—

COLD.—On Tuesday morning, (Jan. 11th), 10 o'clock, in Evanston, the mercury was down to 26° below zero and still falling. The lowest point reached by the mercury in Salt Lake this winter was 9° above.

PROVO WOOLEN FACTORY.—The sales of cloth, at the Provo woolen factory, during the month of November last, amounted to \$23,254.49. In 1875, 267,000 pounds of wool were received at the factory, and 140 people are employed working it up.

WAR RUMORS.—War rumors are again revived in Washington. The principal European governments having given their assent to the Monroe doctrine, nothing is to be feared from objections to American intervention in the Cuban struggle, and it is thought Grant will soon send to Congress a special message, inviting a consideration of the propriety of at once intervening in the Cuban difficulty, even at the risk of war.

DEBT.—There is no worse demoralizer of character. The sad records of defaulting, embezzling and dishonest failures which we meet with so constantly in the daily press, are often, indeed most frequently, the results of the demoralization of debt, and consequent desperate efforts at extrication. The financial props have given way. The little debt which at first was small as a grain of mustard seed, like the rolling snow-ball has gathered weight and multiplied itself a thousand fold. And still it grows, and like the famous hydra which Hercules was sent to kill, you no sooner strike off one head than two shoot up in its place. The struggle is severe, but in the end decisive; either confession is made of a hopeless bankruptcy which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose.